WHO WAS AMOS BLANCHARD?

by

Scott H. Paradise

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At a reckless moment I volunteered to read a paper before you entitled "Who Was Amos Blanchard?" It was only after I had committed myself and begun to look for an answer to my question that my courage failed. At first glance there appeared to be considerable confusion about the identity of Amos. In 1791, an Amos Blanchard,Jr., was associated with the Phillips Academy Trustees as a sort of business manager. In 1805, there was an Amos Blanchard who taught penmanship and music at the Academy. From 1814 to 1822, Amos Blanchard,Jr., was a student on the Hill. So I began to make verbal inquiries. I learned that Amos Blanchard was a prominent clergyman in Lowell from 1829 to 1870. Another informant replied, "I remember Amos Blanchard well. He was treasurer of the Boston and Maine Railroad and lived at the Phillips Inn. Once when his wife was ill, I brought her a bouquet of roses, and my last memory of Amos was when he trudged up the stairs, his arms full of roses, muttering, 'I wish all roses were in Hell.'" Now as Bud Collyer would say on the TV program, "Which is the REAL Amos Blanchard?"

Not to prolong your suspense, I'll tell you at once that the real Amos Blanchard is Number 1, the first one mentioned. The music teacher was his cousin, the Academy student and the Lowell clergyman were one and the same, that is his older son, and the B.& M. treasurer was his grandson.

As we look into the career of the real Amos, we become more and more impressed with his versatility. Andover, during Amos Blanchard's lifetime was seething with ideas - intellectual, theological, spiritual, and practical - with most or all of which he seemed to be associated. And Andover during the same period was the abode of a group of very remarkable men with most or all of whom Blanchard seemed to be on intimate terms. I cannot think of anyone who was so closely interwoven with the texture of Andover life during its glorious days as was Amos Blanchard. And right here we encounter the puzzle, "How did he do it? What qualities did he have that gave him such a variety of interests and friends?" I cannot solve the puzzle, but perhaps I can throw some light upon it by describing Blanchard's activities.

We first glimpse Amos when he arrived in Andover from his home in Wilton, New Hampshire, a boy of 14. His father, Joshua, and his mother, Elizabeth (Keyes) had migrated from Andover to Wilton, and there on January 14, 1773, Amos was born. But his family roots were in Andover, and had been since before 1680, and in 1787 Amos was sent back here to live with his Uncle John in his comfortable house on what was then the Salem Turnpike (now Salem Street).

An old print of 1786 shows just how Andover Hill looked when Amos arrived. If you stood on Main Street level with the present Memorial Tower and looked north, you saw on the left Judge Phillips's new Mansion House finished only four years before in 1782. Just across the street on the corner of Salem

and Main Streets stood the second Academy Building which had just been completed. Farther on to the left, where the Archaeology Building is now, the first Academy, the old carpenter shop, stood empty; and that was all except rocky pasture, stunted trees, and marshy fields which during rainy periods resembled lakes. It was a desolate scene.

Uncle John's house, two hundred yards down the Salem Turnpike, to which Amos came, was, however, a handsome one for those days. On the ground floor were two large, well-lighted rooms, in the ell an immense kitchen with a huge fireplace, while barns and sheds stretched out behind. On the second floor were four rooms, two warmed by fireplaces, and one handsomely panelled. Through the center of the house rose a great square chimney six and a half feet on each side, giving that impression of strength and solidity characteristic of Colonial New England houses. Here Amos grew up, formed his character, and continued to live for 32 years, or half of his years in Andover. This house is now the oldest building owned by Phillips Academy, and some of you may remember it as the home of Miss Lizzie Clough. I feel a real bond between me and Amos because for thirty years I lived, worked, and slept in the same rooms he had known so well. By the way, when Amos built this house where we are now gathered, he had the features of Uncle John's house in mind - a room on either side of the front door and an ell containing kitchen and dining room. Here, however, by omitting the central chimney he was able to make a convenient hallway to the back of the house.

We know that in 1787 and 1788 Amos went to school in the new Academy building situated only a hundred yards from his door. We must think of him, of course, as a youngster dressed in the costume of Revolutionary days, knee britches, white stockings, and a three-cornered hat. Under the punctilious and courteous second Principal, Ebenezer Pemberton, young Amos found himself subjected not only to high standards of scholarship, but to strict rules of conduct: he must rise and bow to the Principal when that dignitary entered and left the room, he must not incur any debts, he must not bathe in any mill pond, he must utter no profanity, and if asked he must tell the whole truth about any misconduct of his friends. After one year at school we lose sight of Amos for a little more than three years. It is tantalizing not to know how he spent that time: did he work as a laborer for Uncle John, did he study more practical subjects than the Greek and Latin of the Academy, did he frequent the tavern a few yards to the east where, no doubt, young veterans of the war with England told many a tall tale over their grog? - at least ten Blanchards served with the Continental Army. Among them was Cousin Amos who had marched off as a fifer at the age of 14, Thomas, who carted provisions to the army at Cambridge at the age of 70, and Josiah, who at the age of 71 brought the books of the Harvard College Library to safety in Andover.

Suddenly, in 1791, at the age of 19, we find Amos working closely with the Academy Trustees, surveying and selling lands, and doing other business. It may have been that at this time Judge Phillips, the founder, needed a young and vigorous

assistant. He had the new Academy to watch over, many political duties both for the town and the state, and in addition he supervised a store in Andover and one in Methuen, a sawmill, a grist mill, a powder mill, and conducted agricultural experiments on several estates. What a wonderful patron he would have been for an ambitious youngster!

For ten or twelve years Amos associated with men of an earlier generation, men whose sternness of character must have been difficult for a younger colleague to accept. A few quotations will illustrate what I mean. Eliphalet Pearson, first Principal of the Academy and founder of the Theological Seminary, aggressive, cantankerous, obstinate, was remembered by one of his pupils, little Josiah Quincy, who wrote "Fear is the only impression I received from his treatment of me and others." The Reverend Samuel Phillips, former pastor of the South Church, was once asked by a traveller, "Are you, sir, the parson who serves here?" "I am, sir," replied Phillips, "the parson who rules here." Judge Samuel Phillips, the above worthy's grandson and founder of Phillips Academy, had engaged a Mr. White, a Harvard senior, to become assistant at the school. As Dr. Fuess relates it, Phillips, listening to White's Commencement oration thought he detected some slight doubt expressed about the doctrine of the total depravity of man. White had hardly left the stage when Phillips confronted him: "Mr. White, if you wish it, we can easily do without your services at Andover."

Such were the men with whom Amos Blanchard worked in his youth. He was close enough to Samuel Phillips, the Founder,

to sign as witness various important papers including Phillips's will. In December, 1802, the task was entrusted to him of ascertaining "to whom, for what purpose, and for what price it (the original Academy building) can probably be sold." Amos found a purchaser in Mr. Abbot Walker, who offered thirty dollars, moved it away, and made it into a work shop. Where Abbot Walker took the first Academy and whether it still stands, I very much wish we knew. Only the other day, however, I learned that the piece of glass hanging in the next room is actually a window pane from that venerable carpenter shop. In 1804, the Trustees voted "that Amos Blanchard be requested to make a survey of all the lands belonging to the Academy," and this resulted in the map of 1804. A note in our files says that "the original pen and ink drawing (of this map) may be seen in the Bureau of Archives, State House Library, Boston." However, my letter to the Secretary of the Commonwealth has been answered, "A very careful search in the Archives failed to reveal the presence of the 1804 map."

The year 1802 marked a turning point in Blanchard's life, the moment when he stepped from youth to maturity. In that year his friend, Samuel Phillips, died, and Blanchard must have been one of the long procession including the Governor of Massachusetts, the Trustees of the Andover and Exeter Academies, many distinguished men, and the students of the school which marched from the Mansion House to the South Church. The death of Uncle John occurred about this time, and Amos, inheriting the house, took students to board as his uncle had done before him.

Although I cannot put my hand on it now, I am certain that I have seen a list of students dated 1802, some of whom were assigned to live with Amos Blanchard. Amos received recognition for his work with the Trustees by being appointed clerk to the new Treasurer of Phillips Academy, the "immortal" Squire Farrar. There is still more to this happy year of 1802, for Amos married Elizabeth Jenkins, about whom I find one of the few personal comments I have uncovered, words that have a vinegary tang that is pure New England. The Jenkinses, it says, were "a homely lot of women, and the son, Amos, looked just like the Jenkins tribe." After her death Mrs. Blanchard was spoken of as an "humble, anxious, self-depreciating spirit - associated with many a place of prayer that she loved." This is her picture. No doubt the occurrence of this eventful year - death, success, recognition, marriage, together with Elizabeth's prayerful nature, led the young couple to make their profession of faith and to join the South Church.

It is doubtful whether Blanchard took any part in the long discussions and the bitter arguments which preceded the founding of the Andover Theological Seminary. But he must have shared to some extent Eliphalet Pearson's and Leonard Woods's fear of Unitarianism and their desire to formulate a Calvinistic creed that would endure, unchanged, forever. At any rate, on August 31, 1807, he placed his signature as witness to the Constitution of the Andover Theological Seminary.

In his early period Amos associated with distinguished men of a previous generation. Now he associated with his con-

temporaries, who were also men of stature. It is amazing to look back upon the group of young and able men, all born within a few years of each other, who worked together in Andover 130 years ago. Not to mention such well-known Andover names as Abbot, Osgood, Stevens, Sutton, there was, one year older than Amos, Abraham Marland, a wealthy business man, the founder of Christ Episcopal Church. Also one year older were Mark Newman, the third Principal of Phillips Academy, and John Adams, the fourth Principal. Squire Farrar, one of Blanchard's closest associates, was of the same age as he. Leonard Woods, first Professor of Christian Theology at the Seminary, was one year younger. And Moses Stuart, Professor of Sacred Literature, whose teaching gave celebrity to Andover as a seat of religious learning and inspired many theological students to become missionaries, was only seven years younger than Blanchard. Seven years does not mean much when one has passed one's youth, and through talks with Woods and Stuart Blanchard must have known about that valiant band of seven young men which, led by Adoniram Judson, talked and prayed by Rabbit's Pond, and there dedicated themselves to the incredible hardships and dangers of starting Christian missions in the Far East. And knowing about it, Blanchard must have heartily approved and shared in the excitement which swept New England when the young men were ordained in Salem (a group of Phillips Academy students walked to Salem and back on a bitter winter day to be present at the ceremony), and his heart must have gone with Judson and Samuel Newell when with their brides, girls aged only seventeen and eighteen, they set sail for the savage and cruel kingdom of Burma.

It is a pity that we have been able to discover so little about the mental processes of Amos Blanchard. A few letters or a diary giving the hard-headed reactions of a business man to these stirring events would be most illuminating - but there isn't a scrap. Was he or was he not one of the group which met on Monday evenings in the study of the Phelps House? At any rate his intimate friends, Mark Newman, John Adams, and Squire Farrar of the Academy, Leonard Woods and Moses Stuart of the Seminary, and Justin Edwards, pastor of the South Church, were members, and through them Blanchard must have known of, even though he did not take part in, the discussions which originated the American Education Society, the American Tract Society, the American Temperance Society, and which founded the Boston Recorder, the first religious newspaper in America.

I shall often mention the names of Mark Newman and Squire Farrar and these names may mean nothing to you. But since they were among Deacon Blanchard's closest friends and were associated with most of his enterprises, a brief sketch of each may help us to visualize them. Mark Newman was the only Exeter man to become Principal of Andover; moreover, he was the youngest man ever to be chosen for that office, being only 23 years old. Newman had a delightful personality, was good-looking, and had a grace and charm of manner which endeared him to many friends, but his youth and inexperience, coupled with a too easy disposition, caused the Trustees to watch over him closely. They formed a "select committee" whose constant interference must have been very galling to the young Principal. At one time they

called to his attention "with regret and disapprobation" that whispering was too prevalent among the students and requested him "to use such methods to remedy this evil as he in his wisdom may think best." Later they urged him to emphasize moral instruction, to have every scholar memorize the Shorter Catechism, and to hold frequent talks with the pupils on "the subject of personal religion." In 1809, after fourteen years of this, Newman resigned, probably with a feeling of relief. Nevertheless he was at once elected a Trustee of the Academy and was made Clerk of the Board. Throughout a long life (he lived until 1859) he took part in most of the important movements started in Andover.

Samuel Farrar, later known as the Squire, came to Phillips Academy in 1797 to teach. However, after a few months he resigned to study law, was a tutor for a year at Harvard, and returned to Andover in 1801 to open a law office. Through his friendship with the Phillips family he was elected a Trustee in 1802 and a year later became Academy Treasurer. Farrar proved to be an exceedingly efficient Treasurer, and much of the development of Phillips Academy - whether in buildings, grounds, or finances - in the first half of the century was due to his shrewdness and care. As he grew older, the Squire became set in his ways. For instance, until past middle age he sawed wood every morning before breakfast for exactly half an hour, and then held family prayers at precisely seven minutes after six. There still exist his carefully drawn plans of his three daily walks, each surveyed to a fraction of a rod. The tip of the gold-headed

cane he carried was never allowed to touch the ground. Although after 1846 Squire Farrar had no connection with the Academy or the Seminary, he continued to reside on Andover Hill, a quaint, old-fashioned figure, until he died at the age of 91 in 1864.

It was during this middle period of Blanchard's life that the ownership of his house changed hands. On June 3, 1812, the President of the Academy Board of Trustees was requested to negotiate with Madame Phillips for the purchase of the Mansion House "and also the house and buildings occupied by Amos Blanchard and the land contiguous." How did the Blanchard House come into the possession of Madame Phillips, the widow of Judge Phillips, and how long had she had it? Her son, Colonel John Phillips, is known to have made unfortunate investments, and perhaps Blanchard House was one of them. At any rate, Madame Phillips accepted $3000, and the Trustees obtained the house. Perhaps some feeling of compunction led them to offer her and Colonel John the use of the house throughout their lives. But Madame Phillips preferred to accept Squire Farrar's invitation to share with him his fine new mansion on the corner of Main and Phillips Streets, and there she lived the last few months of her life. Thus Amos was able to remain in the house on Salem Street, and he lived there, taking boys as boarders, until 1819. Among the boys in his house were his own two sons, Amos, Jr., and Edward. Amos, Jr., was born in 1807 and Edward in 1814. It is interesting that both boys entered Phillips Academy at the age of seven and remained at the school eight and seven years respectively before entering Yale. Amos became the well-known pastor in Lowell, but

Edward died before his graduation from college. I think Edward's epitaph in the South Church cemetery throws some light on the quality of the Blanchard family life:

> "Parental and fraternal affection weep over the grave of one who was a model of all that was lovely in a Son and Brother; and Religion mourns the loss of youthful talent consecrated to Christ and the Church."

By 1818 Blanchard was becoming a "warm man" as New Englanders say. How he made money and won the confidence of business men is not on record. But at any rate he decided to build a more pretentious house on the "Essex Turnpike" opened in 1806, which now replaced School Street as the main artery of the town. In fact, he planned a home which might compare favorably with the residences of his two friends, the Newman House and the Farrar house. For $530 he bought two lots of land, one from the South Church and one from the Reverend Justin Edwards. For $3250 he built the barn and the house where we are now gathered. Thus the total expenditure on the whole estate was $4100, and here Amos lived from November, 1819, until his death in August, 1847.

As he had done at the old house, Blanchard continued to board boys at his new residence, thus retaining his contact with the Academy. Among them was John Jenks Osborn, P.A. 1823-26, at one time Andover's oldest living graduate, who remembered "his many pleasant associations" and his "fellow residents" under Deacon Blanchard's "strictly Puritanical roof." Other boys who lived in this house were John Armistead Carter of Virginia, afterward a member of the Secession Convention of

1861, Thomas J. Farnham, who travelled to Oregon and California in 1840 and wrote books about his experiences, Erastus Hopkins, a famous anti-slavery orator, Thatcher Magoon, the Medford builder of clipper ships, and Gordon Winslow, a prominent Sanitary Commission or Red Cross Worker during the Civil War.

The Reverend W. W. Taylor, P.A. 1827-30 recollects, "My first boarding-house at Andover was in the family of Deacon Amos Blanchard of the Parish Church. He was a bank official, a tall man, grave and good." The Reverend John L. Taylor speaks of him as "a devout and careful parent ... a man of books as well as business who will long be remembered for the many sterling qualities which gave him great influence in the town and in the church."

We know that Blanchard also boarded, since the church provided no parsonage, at least one minister of the South Church, the Reverend Lorenzo L. Langstroth. Mr. Langstroth's ministry was short - after less than three years a mysterious illness which he could only describe as "head trouble" attended by a depression of spirits amounting to melancholia forced his resignation in 1839. For six months thereafter he was an "able and satisfactory" Principal of Abbot, but illness again made him move on to other tasks. While he was in Andover two incidents occurred which should be recorded here.

In the early summer of 1836 when Mr. Langstroth was new and unfamiliar with his parish, the great preacher, the Reverend Lyman Beecher, came to Andover and spent the night in this house with Mr. Langstroth. Mr. Beecher agreed to preach

at the evening meeting of the South Church, and the whole town was agog to hear him. In the afternoon, Beecher asked Langstroth for the use of his study, pen and paper, and freedom from interruption. He was secluded in one of these rooms, except for a hasty supper, until Langstroth knocked at the door to say that it was time for the meeting. "You go ahead," said Beecher, "and I'll be there in time for the sermon." Young Langstroth began the service in a church jammed to the doors, but the preacher was not there. The service continued, and still the great man had not appeared. Imagine the young minister's anxiety! Finally, as they were actually singing the hymn preceding the sermon, Dr. Beecher entered the church, mounted the pulpit, and preached, as Langstroth described it, "a grand sermon, crowded with thought, severe in logic, and fairly blazing with his wonderful illustrations." Back here at the Blanchard House Beecher said to his awed friend, "Young man, you know the circumstances in which I wrote the outline of that sermon. But don't trust to what you can do offhand. Take time for study and preparation. This afternoon I was boiling down the studies of years." This "boiling down" of a lifetime resulted in one page of notes.

The second incident occurred when Langstroth was paying a parish call and saw upon the parlor table a large glass globe filled with beautiful honey in the comb. This led him to visit the bee-hives of his host, and in a moment the enthusiasm for bees forgotten since his boyhood burst out into full flame. Before he went home he bought two hives of bees (I am not certain that he brought them here but he may have) and thus his study of

bee-keeping began, a study that was to result in one of the most important discoveries ever made bearing on the production of honey. To put it briefly, it has always been a problem how to get the honey comb out of the hive. Cutting the comb free results in loss of honey and a sticky, messy product. Movable frames for the honey comb may be inserted, but if they are placed close together the bees seal up the intervals with wax, and if placed farther apart, the bees fill up the space with honey comb. It was Langstroth who discovered the principle of the "bee space": if intervals of three-eighths of an inch, no more and no less, are left between the movable frames, the bees will use that space as passage-way from one part of the hive to another; make the intervals any wider or any narrower and the bees will seal them up with honey comb in one case and wax in the other. Bees have been kept since the earliest times, yet Langstroth, who lived in this house, was the first to discover the "bee space" principle. (1)

(1) The Life of Langstroth, America's Master of Bee Culture - by Florence Noile, Cornell University Press, 1942

In 1820, Blanchard tried his hand at manufacturing. With the death of Colonel John Phillips, Amos Blanchard, together with his nephew, Abel Blanchard, and Daniel Poor bought the paper mill which had succeeded the powder mill started by Samuel Phillips in 1775. In 1826, however, Amos sold his interest to Abel Blanchard, and ultimately the building and the site were bought by the Marland Manufacturing Company and converted to the production of flannel.

In fact, Andover, long an educational and religious center, was now rapidly developing in business and industry as well, and it became essential to have a source of capital such as a bank would provide. Evidence of this is given in the petition of 1825 for the establishment of a bank:

"The trading and manufacturing capital of the town has very much increased within a few years past by the erection of several establishments for the manufacture of cotton and woollen cloths and for other purposes. .... Your petitioners are confident that the amount of ..... business done among them .... and the amount of money transactions growing out of that business, are sufficiently large to render a banking institution a great convenience."

Consequently, in March 1826, Blanchard, together with his friends, Mark Newman and Squire Farrar and other business men, met to organize the Andover National Bank. Blanchard was elected to the Committee of Three to prepare bye-laws and regulations, and in April he was elected Cashier of the bank and Secretary of the Board of Directors, for the latter service

receiving $700 a year. At the same time, Squire Farrar was made President of the Bank, and Mark Newman a Director.

In 1843, Blanchard resigned as Cashier and was made a Director and resigned as Director in 1846, a few months before he died. There still remain in the bank's archives more than 92 folio pages of minutes written in Blanchard's strong and beautiful penmanship.

When the Merrimack Fire Insurance Company was founded, Blanchard was one of the original incorporators and served as Director from 1828 - 1830.

In 1825, Blanchard was elected a Deacon of the South Church and was thereafter known as Deacon Amos Blanchard. He had for years been as active in the life of the Parish as he had been in more secular affairs: Moderator of the Annual Meeting of the Parish in 1810, 1815 and 1817; member of the Standing Committee, 1817-25, and Trustee and Treasurer of the Ministerial Fund, 1812-45.

There is one episode in South Church history in which Amos Blanchard must, as a Deacon, have played a decisive part. In 1835 Abraham Marland, who had vowed on leaving England 34 years earlier to establish an Episcopal Church in America, gathered a group of local men together and formed the "Episcopal Society in Andover." For over two years until their church was built, the Episcopalians had no regular place to meet, and they still remember with gratitude the generous hospitality of their neighbors of the South Church. Christ Church had come, as it were, into the midst of the South Church family; it had attracted

to itself some of the important and influential South Church members; it preached a doctrine and practiced a liturgy with which, to say the least, the long-established Congregationalists of Andover were not in sympathy. And yet, at Christmas time in 1835, the good people across the road offered the use of their church and there permitted Bishop Griswold to preach and conduct the Christmas service among Christmas lights and Christmas decorations according to the Episcopal ritual. At a time when even a Christmas tree was an abomination to most Andoverians, the South Church not only offered its building to the new group, but a great number of its members went forward to receive the Sacrament at the hands of Bishop Griswold. As one of the leaders in the Parish, Amos Blanchard must have done much to create this spirit of Christian fellowship, not always present in the bitter theological arguments of the day.

The intellectual energy boiling over in Andover was not content with having founded an academy and a theological seminary and with having sent Christian missionaries to the most remote and savage parts of the earth. There were still two advanced ideas which had not yet been put into practice - the first a boarding school for girls, and the second a training school for boys. With the school for girls Amos was closely in touch for the last twenty years of his life. With the school for boys he must have been well acquainted, asit was the brain child of his great friend, Squire Farrar. In 1827, Mrs. Nehemiah Abbot, whose husband, a prosperous farmer, had been first Treasurer of Phillips Academy, asked Squire Farrar, "What shall I do with my surplus

funds?" He answered, "Found an Academy in Andover for the education of women." Plans were made, Mark Newman gave an acre of land on School Street, and on March 4, 1828, the first meetings to organize the Trustees was held in this house. Among the Trustees were the inevitable trio, Mark Newman, Squire Farrar, and Amos Blanchard, Blanchard being elected Treasurer and holding the office for 19 years until the year of his death.

An Academy for the education of females was not the only paradoxical idea of that old conservative, Squire Farrar, so set in his ways that the neighbors could adjust their watches when he appeared on his daily walks. In 1827, His Honor William Phillips died leaving $15,000 to Phillips Academy. Both William Phillips and Squire Farrar had entertained the same idea, the founding of an "English Classical School" (we should probably call it a normal school) to be independent of Phillips Academy and under a separate roof. The school took form in 1829 in the Stone Academy on the corner of Main Street and Chapel Avenue, and has been described by Dr. Fuess as resembling "a jail or tomb and seemed to be at once the strongest and the ugliest structure yet produced by the hand of man." The instruction given within this monstrosity was designed to prepare boys for business, for teaching, for scientific work, or for agriculture, a decidedly radical step from the almost exclusively Classical curriculum of the Academy. Although the two schools eventually merged in 1842, the distinction between the Classical Department and the Scientific Department persisted until the 1920's; moreover the practice of preparing young men to teach was

revived in 1956 in the Andover Teaching Fellowship Program. I mention the "English Classical School" experiment here because it is impossible, or so it seems, that Amos Blanchard, a successful business man, a leader in the church, an associate in the administration of at least two schools, and a close friend of Squire Farrar should not have been familiar with the plans for the new academy and in full agreement with them.

The years had begun to tell on Amos Blanchard. In 1839, when he was 66 years old, his strong and well-formed penmanship began to deteriorate. In 1843 he resigned as Cashier of the Bank, and in 1846 relinquished his Bank Directorship. In 1845 he ceased to be a Deacon of the South Church, and in 1847 gave up his office as Treasurer of Abbot. Thus characteristically, all his affairs having been put in order, Deacon Amos Blanchard passed away at the age of 74.

I have procured a copy of Blanchard's will from the Register of Probate in Salem. To his wife he left this house and barn, two wood lots, his furniture and books, pew 82 in the South Church, and the income from $5000. To his sisters, Elizabeth and Rhoda, he left the house he had rented to them and financial help if they needed it. To his executor and son, the Reverend Amos, he left the residue of his estate, his writing desk and wearing apparel, and, on their decease, the property willed to his wife and his sisters. I was impressed with the first paragraph of this will although I confess I don't know whether this is a routine form. It begins thus:

"In the Name of God Amen. I Amos Blanchard of Andover .... being advanced in age, but possessing a sound disposing mind and memory, do make and ordain this my last will and testament - In the first place I commit my Soul to God, hoping for His mercy and acceptance through the Merits of His Son Jesus Christ, - and my Body to a decent Christian Burial, according to the discretion of my Executor herein-after named."

I am not satisfied with this sketch of Amos because my best efforts have uncovered so little evidence as to his appearance, his personality, or his eccentricities, those features that alone can make a character come to life on the printed page. In my despair I went so far as to send a photostat of his handwriting to Muriel Stafford, "the handwriting psychologist" of the Boston Herald, but her reply was so eulogistic as to be of little value.

And now, with your permission, I shall return to the confusion with which I began this paper. Who was the REAL Amos Blanchard? For many years we have reverenced our portrait of Amos. In fact, I even had a photograph of it made to hang in Blanchard House on the Hill where he lived for so long. But then I began to look at other portraits, and doubts arose. For instance, here is a portrait of Osgood Johnson, Principal of Phillips Academy from 1833 to 1837. It is undated, but perhaps it was painted in 1835. Notice the similarity to our portrait of pose, of expression, the hint of a twinkle in the eye, and

particularly of costume - the pointed collar and the neck cloth. Now here is a portrait of Adoniram Judson, the famous missionary already mentioned. This is dated 1845, and again notice the similarity to our portrait of Amos, the pose, the collar, the neck cloth. Now if our portrait resembles so closely these two portraits painted between 1835 and 1845, would it be fair to date it 1840? But in 1840 our Deacon Amos was 67 years old, whereas this young gentleman, I should guess, is about 38. Here is a portrait of Squire Farrar, who was the same age as Amos. Notice the difference in posture and costume; that must be more the way that Deacon Amos looked. These portraits are his other two good friends and contemporaries, Mark Newman and John Adams. If Deacon Amos had had his portrait painted, would he not adopt the pose and wear the costume of these gentlemen? Another bit of evidence, a photograph of the Reverend Amos, Jr., the Deacon's older son. He is a mature, middle-aged man in the photograph, but if you compare the two faces, especially the mount and the eyes, can you doubt that both are the same person?

My last evidence comes by way of Mr. Bartlett Hayes, Director of the Addison Gallery. I asked him to fix a date for our portrait. Rather than commit himself at once, he took a photograph of the portrait to Miss Gertrude Townsend, Curator of Textiles, at the Boston Art Museum, and an authority on costume. Miss Townsend after several days' research decided that our portrait was painted in 1840 or perhaps later. As a result of all this I would guess, in fact I would say that I am convinced, that

our portrait, which is on loan from the Andover-Newton Theological Seminary, is the Reverend Amos, Jr., a graduate of that school and a well-known clergyman, rather than Amos, Sr., who was a layman and whose connection with the Theological Seminary was not very close.

But in spite of the confusion, more apparent than real, about Amos Blanchard, there is one way that we can form an estimate of him. One hundred and thirty years ago the name of Andover was known throughout the world, even in the most savage regions. It was carried afar by the scholars and teachers instructed here, by the clergy and the missionaries trained here, by the young ladies of Abbot who here learned to be missionaries' wives, by the more than a hundred books written by Andover theological professors and printed by the Andover Press, by the religious periodicals and societies originated in the Phelps House, and even by our manufactures, because Andover flannel was used and valued in Eastern countries. There was one man whose abilities, whether educational, spiritual, religious, or practical that brought renown to Andover, and that man was Deacon Amos Blanchard.